

Ministers:
the congregation

Kenny Chumbley
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Sunday:
8:00 AM: WGCY
9:00 AM: Worship

Wednesday:
6:30 PM: Bible Study

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This Past Week:
Worship—21
Wednesday—10

For meditation:
Ecclesiastes 8.8–9
How did Peter and
John demonstrate
the wisdom of vv 8
–9 when they were
arrested in Acts 4–
5?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Confession

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” 1 John 1.9

“Walking in the light” (1 Jn. 1.7) isn’t contingent upon sinlessness, but it is contingent on the *confession* of sins. In English, to confess is to admit the truth of an accusation. Admitting the truth about ourselves is certainly included in 1 John 1.9, but Christian confession is more than merely admitting we’ve done something.

The grammatical tense of “confess” in 1 John 1.9 indicates *continuous* action—“if we keep on confessing”—rather than an intermittent or occasional action. Confession is to be an ongoing, regular part of the Christian’s character, rather than something we do when we realize we’re guilty of some specific sin.

When Adam and Eve sinned, their impulse was to hide. Christian confession is bringing something into the light before God. Transparency is the rule in the kingdom of God.

Christian confession is not offering excuses or extenuating circumstances for our sins.

Christian confession is owning up to our sins for the purpose of disowning them.

Christian confession means we do not maintain a secret hold on our sins in our heart.

Christian confession doesn’t mean confessing something we know we’ll do again.

Christian confession doesn’t mean we hang onto the desire to sin even after stopping the activity of sin. The desire to secretly keep hold of a sin is itself a sin that needs to be confessed. “Blot out my transgressions, wash me thoroughly from my iniquity, and cleanse me from my sin” (Ps. 51.2).

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Gibson City church of Christ

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The Incarnation

The most important miracle of the Bible is the *incarnation* (from the Lat., meaning, “made flesh,” “in the flesh”), whereby God became man.

The incarnation was the primary self-disclosure—self-revelation—by which “God’s name,” that is, the real character of the eternal Being who made and rules the world, was communicated to man in understandable, comprehensible way.

Jesus of Nazareth was the human expression of God. In the humanity of Jesus, the nature and goodness of the invisible God was made visible and concrete (1 Jn. 1.1–3). By knowing Jesus, man can know God. “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father has revealed God to us” (Jn. 1.18). Jesus “is the image of the invisible God” (Col. 1.15).

And what was the chief trait, the chief principle, about the eternal God that was revealed in the life of Christ? It was this: “God is love” (1 Jn. 4.8).

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Sermon: Hebrews 11.31

A bad woman’s faith

A psychology of hate

Edom hunted his brother to murder him, cast off all pity, and was perpetually outraged. Ammon ripped open pregnant women just to acquire more property. Moab burned the bones of the king of Edom to lime, probably in response to what Edom's evil (above).

The inhuman, hideous hatred described in Amos 1.10–2.3 seems to be spreading over our country and the world. Which makes it imperative that we understand some things about hate.

HATE IS SATANIC

- Hatred can exist in the absence of any provocation (Jn. 15.25, 1 Jn. 3.12) but it can never exist without the influence of Satan on the heart (Jn. 8.44, 1 Jn. 3.10).

HATE IS HOMICIDAL

- Hatred just doesn't just lead to murder, it *is* murder. "Whoever hates his brother is a murderer" (1 Jn. 3.15). Christ hinted at this in the Sermon on the Mount when He said that an expression of hate can put us in danger of hell fire (Matt. 5.22). We may think just feeling hate isn't as bad as murder, but He who judges the thoughts and intents of the heart sees it differently (Heb. 4.12). Early on, hatred may express itself by wishing someone ill, wishing they were dead, or smiling at the thought, But left unstopped, hatred culminates in murder. The death of Christ wasn't accidental or avoidable but inevitable, for murder is the only thing that fully satisfies hatred. "Hates the man anything he would not kill?" asked Shylock in Shakespeare's *The Merchant of Venice*.

HATE IS SUICIDAL

- Hate makes us stupid; it robs us of our humanity; it causes us to sink on the scale of human existence; it shuts off the divine light in us, causing us to act blindly without giving thought to what we are doing or the consequences of our actions. When we hate our reason disappears and we kill ourself in our mania to kill our brother/neighbor/enemy and God.

HATE IS ONLY CURED BY LOVE

- Returning hate for hate never reduces the amount of hate in the world; it adds to it. "Do not be overcome by evil, but overcome evil by good" (Rom. 12.21). The Cross is the only cure for hate. if anything is powerful enough to break our pride and turn us to love, the Cross is it, wherein we find we are still loved by the One we tried to destroy.

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from my reading . . .

For a time, Mabel Shaw (1889–1973) was the most famous English missionary in Central Africa. In her book, *God's Candle-lights*, she tells about a journey she paid to a leper colony some distance from her mission station. About the time she was ready to return home, word came that a lion had been spotted near the road that led back to her mission. Mabel was determined, however, to bicycle home. Just as she was leaving, "out of one of the little houses came the old leper head-man. He held a spear between the stumps that once were hands, and he went hobbling along the path in front of me. I called to him, and he stopped and looked round.

‘Where are you going?’

‘I am going to escort you to Mbereshi village, you can't go alone with lions about.’

I smiled at him. ‘But on my bicycle I'll be there in a minute.’

He would not have it, it was not fitting for me to go alone. I looked at him, a feeble old man, handless, feet half-eaten, his whole body covered with marks of disease, and his face most pitiful. I said to him half-banteringly, and with a smile, ‘Now what could you do if a lion came?’ He drew himself up, and with quiet dignity said, ‘Have I not a life to give?’

I was silent, seeing a Cross.

I followed him to the village, thanked him and came home, having met with God face to face” (179–180).

From Frank Boreham's *A Casket of Cameos*, comes a similar story involving Teresa of Avila (Santa Teresa), who regularly led her little group of nuns back and forth across Spain. Mrs. Cunningham Graham, in her *Life and Times of Santa Teresa*, tells how on one trek, Teresa and her nuns were stopped by a river in full flood.

“Now then, my daughters,’ cries the intrepid old woman—she is sixty-seven and paralytic at that—‘I will cross first: if I am drowned, you must on no account attempt it!’” (141).



“By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren” (1 Jn. 3.16).

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